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DÜZAKH [see **DIJAHANNAM**].

DÜZME MUŞTAFÂ [see **MUŞTAFÂ DÜZME**].

DWÂRKÂ, a town in the Okhâmandal district in the north-west of the Kâthiawâd peninsula of Guġjârât, India, associated in Hindû legend with the god Kriṣṇa and hence considered to be of special sanctity by Hindûs. It is known also by the names of Dwârawatî and Dġagat, and was notorious for its pirates until the 19th century. Under the name Bâruwî (< dwârawatî) it is referred to by al-Bîrûnî (*K. Ta'rikhi al-Hind*, tr. E. Sachau, London 1888, ii, 105 ff.).

It was sacked by the Guġjârât sultan Maġmûd I "Begdâ" in 877/1473 as a reprisal for an attack by pirates on the scholar-merchant Mawlânâ Maġmûd Samarġandî: the city was plundered, its temples destroyed, and its idols broken (*Firishla*, tr. Briggs, iv, 59-60, and note). It figures again in the Muslim history of Guġjârât at the time of the pursuit of the deposed sultan, Muẓaffar III, by Mughal imperial troops in 1000-1/1592-3, although the various accounts differ considerably among themselves.

Bibliography: J. Burton-Page, "*Aziz*" and the sack of Dwârkâ: a seventeenth century Hindî version, in *BSOAS*, xx (1957), 145-57, with full bibliography and discussion of the second incident. (J. BURTON-PAGE)

DWIN (pronounced Dvin) was formerly an important town in Armenia and was the capital at the time of the Arab domination. The name of the town, to which Asoghik, ii, ch. I, trans. Gelzer and Burckhardt, 47, gives the meaning "hill", is probably, as was shown by Minorsky, *Le nom de Dvin*, in *Rev. des ét. arm.*, x (1930), 119 ff. and *Transcaucasica*, in *JA*, ccxvii/1 (1930), 41 ff., of pre-Iranian origin and said to have been imported by the Armenian Arsacids from their original dwelling-place, the present Turkoman steppe. In the Arab authors it occurs in the forms Dawîn or Duwîn (Yâkût, ii, 632; Ibn Khallikân, Bülâk ed., i, 105) and Dabîl (Yâkût, ii, 548) which is the most usual form. Neither Yâkût nor Abu 'l-Fidâ' (ii, 2, 150-1), nor the author of the *Mukhtaṣar* of Ibn Hawkal (240; 2nd ed., 337), seems to realise that Dabîl and Dawîn denote one and the same town. The Greek name is sometimes Δούβιος (Procopius), sometimes τὸ Τίβιον, τὸ Τιβή, τὸ Τίβι (Constantine Porphyrogenitus). The forms Dövin or Tövin, Duin, Douin are found in many European authors.

The town was founded by the Armenian Arsacid king Khusrav II the Young (330-8 A.D.) in a plain, near the river Azat (Garni Çay), a tributary on the left bank of the Araxes, to replace the ancient Artashat (Artaxata), which was situated in the same region of Ararat but a little further south. After the partition of Armenia between the Persians and the Romans in about 387 or 390, Dwin was included in the Persian sector (Persarmenia) and was the

capital of Persarmenia after the deposition in 426 of the last Armenian Arsacid.

Besides being the capital and administrative centre, and the residence of the Persian marzpan (marzubân), Dwin was also, from the 5th century, the seat of the Catholicos: several synods were held there, notably the one in 554 which made a final break with the Greek Church and established the Armenian era, beginning on 1 July 552. But its importance also came from the fact that it was a centre of transit trade between Byzantine Anatolia, Persia and the countries of the Caucasus. Together with Nisibis and Callinicos (Raġġa) it was one of the customs-posts where a tithe was levied on the Romans' and Persians' merchandise (Menander in Constantine Porphyrogenitus, *Excerpta de legationibus*, ed. C. de Boor, i, 180 and Güterbock, *Byzanz und Persien*, 75, in W. Heffening, *Das islamische Fremdenrecht*, 109-10).

Dwin was destroyed, Asoghik tells us (ii, ch. III, trans. 84-5), by Heraclius during his famous campaign against Persia. The Arabs, advancing from Mesopotamia which they had already conquered, captured the town on 6 October 640 (the date fixed in Manandean's work); it was pillaged, 12,000 Armenians were massacred and 35,000 were carried off as prisoners. Other invasions followed but did not reach Dwin; on the other hand, the invasion by Ḥabîb b. Maslama, which Arab sources place either in 24-5/645-6 or in 31/651-2, and the historian Sebeos in 652-3, ended in the surrender and capture of Dwin and a treaty, the text of which has been preserved by al-Balâdhuri, and in which Ḥabîb granted "the Christians, Zoroastrians and Jews" of Dwin the amân and security for their persons, goods, synagogues and churches, in return for payment of ġizya and ħharâġi. The Armenian authors do not seem to have preserved any recollection of the agreement concluded with Dwin and the other towns (Nakhčawân, Tiflis, Şhankûr) and only mention the general treaty concluded between Theodore Reshtuni and Mu'awiya. The capture of Dwin did not signify a lasting occupation of the town by the Arabs; for some time it was subjected alternately to Byzantine and Arab domination. The emperor Constans II was able to have a synod held in Dwin in 645 (or 648-9), and even after the agreement between Mu'awiya and Theodore Reshtuni, this same Constans II penetrated as far as Dwin where he summoned another synod. After this, the town was reoccupied by the Arabs, and then once again by the Byzantine general Maurianos; in 657-8, it was with the help of a new and temporary Byzantine domination that the Catholicos Nerses, who had left Dwin, returned there. Arab sovereignty was only finally established in Dwin and in Armenia when the authority of the new caliph Mu'awiya was fully affirmed by the Arabs (41/661). Nevertheless, it is from the time of Ḥabîb b. Maslama's expedition that Arab sources mark the start of the administration of Armenia by Muslim governors. Dwin became the residence of these governors, and when, in addition to Armenia, they also had to rule the Dġazira and Âdharbayġân and were not residing in Dwin, they had a deputy there. Thanks to the establishment of an Arab administration whose main task was the collection of taxes, and of a garrison, an Arab population settled in the town and grew constantly bigger. In fact, according to an observation of Markwart (*Süddarmenien*, 115), the Arabs, unlike the Persians, caused whole quarters of the towns to be evacuated for their own use,

transforming them little by little into Arab towns. Dwin was given a governmental palace (*dār al-imāra*), a mosque, a State prison and a mint. The operation of the mint at Dwin is attested from the beginning of the 2nd/8th century, and it was one of the first to function in the caliph's territories. The place of origin, given on the coins as Arminiyya, is Dwin (see Minorsky, *Studies on Caucasian History*, 117 and Kh. Musheghian, *Contribution to the history of monetary circulation in Dwin, according to finds of coins*, in *Bull. Ac. Sc. Armenian S.S.R.*, xi (1956), 84 (in Russian)).

Dwin was the scene of various events of greater or lesser importance during the Arab domination; it seems to have been a period of decadence for the town which was abandoned by part of its Christian population, especially the nobility, until the end of the 3rd/9th century and the establishment of the monarchy. In the Umayyad period, under the reign of 'Abd al-Malik, the governor 'Abd Allāh b. Ḥatīm b. al-Nu'mān al-Bāhilī caused the martyrdom at Dwin of a holy man named David and exiled several Armenian princes to Damascus (Asoghik, ii, ch. II, tr., 73; see other references in Grousset, *Histoire de l'Arménie*, 309 ff.). His brother 'Abd al-'Aziz who was governor from 86-97/705-15, in the reign of al-Walīd, restored Dwin, fortified it and surrounded it with a ditch, and enlarged the mosque (al-Balādhuri, 204; cf. Asoghik, ii, ch. IV, tr. 92; Ghevond, vi, 34-5; Grousset, 314). During the Umayyad period, the Mamikonians were pre-eminent among the great families of the country; with the 'Abbāsid period the Bagratunis took the lead. However, the rise of the Bagratunis did not affect the position of Dwin which, with Bardha'a, remained one of the two bulwarks of Arab power in Armenia and Arrān, and where the governors and their deputies remained firmly established. In the reign of al-Manṣūr (136-58/754-75) and the rule of Ḥasan b. Kaḥṭaba a revolt of Armenian nobles broke out. It began with an attack on a tax-collector by Artavazd Mamikonian who had taken up arms in Dwin under the very eyes of the governor; it was carried further by Mushegh Mamikonian who, after seizing Dwin, was defeated and killed in the battle of Bagrevand in 775 (see Grousset, 324 ff.).

During the civil war between al-Amin and al-Ma'mūn, the Arab *amir* in command at Manazgerd, al-Dījahhār, of the family of the Kaisikā' (Kaysites), and who was married to an Armenian princess, took possession of Dwin for himself, and his son 'Abd al-Malik remained there until he was killed by the actual inhabitants of Dwin in 823-4 (Grousset, 345 ff.; Laurent, *L'Arménie*, 322). In the time of the caliph al-Wāthiq (227-32/842-7), Khālīd b. Yazīd b. Mazyad al-Shaybānī, governor of Armenia, died, possibly by assassination, during an expedition against the rebellious governor of Georgia; his body was brought back and buried in Dwin in 230/844-5 (Laurent, 345). After the assassination of the governor of Armenia Yūsuf b. Abi Sa'īd Muḥammad in Mūsh in 237/852, the caliph al-Mutawakkil (232-47/847-61) sent into Armenia Bughā al-Sharābī who wintered at Dwin and there, as elsewhere, indulged in numerous massacres (Grousset, 355 ff.; Laurent, 120, n. 5 345-6).

After the recognition of Bagratuni Ashot (Ashūt) as prince of princes (*baṭriḡ al-baṭārika*) in 862, and then as king in 886 (or 887: Asoghik, iii, ch. II, tr. 115; cf. Laurent, 267, 287 ff.; Grousset, 372, 394), Dwin was in theory included in his possession for which he regarded himself as the caliph's vassal; but

in fact it was independent of him, and he did not establish his capital there. At the beginning of the reign of Ashot's son Sembāt (Sanbāt) the Martyr (890-914), two Muslim *amirs*, Mahmat (Muḥammad) and Umay (Umayya), brothers of unknown origin, took up position in Dwin, and Sembāt had to struggle for two years to subdue them; he captured them and sent them to the emperor Leo VI. But this situation disturbed the ambitious *amir* of Ādharbaydjān, Afshīn Muḥammad b. Abi 'l-Sādī, who was in theory still governor of Armenia. In spite of the agreement he had concluded with Sembāt, he intervened in Armenia. This was after the terrible earthquake which ravaged Dwin in 280/893 and destroyed the Catholicos's palace (the latter consequently decided to move to Ecmiadzin). Afshīn came and occupied Dwin. War with Sembāt followed, in the course of which the wives of both Sembāt and his son Mushegh were sent as prisoners to Dwin, only being released in 898-9 (see Grousset, 402 ff., 413 ff.). Afshīn was succeeded by his brother Yūsuf who captured Sembāt, tortured him to death and exposed his crucified body in Dwin, where many Armenians were martyred. The Catholicos Ter Yohannes fled to Greek territory (Asoghik, iii, ch. V, tr. 123); for these events, see Grousset, 435 ff.). In opposition to Sembāt's lawful successor Ashot II, Yūsuf gave his support to his cousin Ashot son of Shapuh whom he established in Dwin and recognized as king. In addition, in the canton of Goghthn, situated on the left bank of the Araxa below Dwin, he set up an Arab *amir* whose successors were subsequently to play a part in the history of Dwin.

Yūsuf revolted against the caliph and was taken prisoner in 307/919. During his captivity one of his officers, Sbuk (Subuk), governed Ādharbaydjān and Armenia; he re-established good relations with Ashot II, whose rival was compelled to give up Dwin, though it did not, however, return to Ashot's possession. In 921 the emperor Romanus Lecapenus sent an expedition against Dwin under the command of the Domesticos (Demeslikos). According to Asoghik (iii, ch. VI, 124), Subuk (Spkhi) drove him back with the aid of Ashot whom he had called upon for assistance. When Yūsuf returned to Ādharbaydjān in 310/922, Dwin was at first governed by Naṣr Subukī, *ghulām* to Subuk who had just died, and then, after Naṣr's recall, by Bishr (or Bashīr) who started hostilities with Ashot but was defeated by him. In 314/926 Yūsuf left Ādharbaydjān, the caliph having entrusted him with the conduct of the war against the Karmaṭians, in the course of which he met his death in the following year. It was at this point, in 315/927-8, that a new Byzantine expedition took place, commanded by the Domesticos John Corcuas, against Dwin which was defended by Naṣr Subukī. It fell: the Greeks, with the help of siege-engines, breached the walls and succeeded in making their way into the town, but were driven out as a result of the assistance given to the defenders by the inhabitants. This is what Ibn al-Athīr relates (viii, 129-30). It may be questioned whether, in spite of the differences of names and dates, the two expeditions under discussion were not in fact one and the same.

The dynasty of the Sādījids in Ādharbaydjān came to an end in 317/929, though for a time it was continued by Sādīj officers. We then enter a confused period in the history of Dwin. We do not know which *amir* was in command of Dwin when king Abas (929-53) secured from him the release of the Christian prisoners, nor who was the Muslim personage who,

in about 937, came as far as Dwin and inflicted a defeat on Abas, but was then defeated by king Gagik of Vaspurakan, who compelled the Muslim population of Dwin to pay tribute and give hostages. It is possible that at this time Dwin was more or less subject to the authority of Daysam b. Ibrāhīm al-Kurdī, a temporary ruler of Ādharbaydjān who was thus successor to the Sādjids and heir to their rights over Armenia; we possess a coin of his, struck at Dwin in 330/941-2. But at about that date, Daysam was driven out by Marzubān b. Muḥammad b. Musāfir, of the family of the Kangarids of Ṭarom, who founded the dynasty of the Sallārids or Musāfirids [q.v.]. Then, Marzubān having been captured by the Buwayhid Rukn al-Dawla in 337/948-9, Daysam succeeded in reconquering Ādharbaydjān and made himself master of Dwin, expelling two adventurers, Faql b. Dja'far al-Ḥamdānī and Ibrāhīm al-Ḍabbī, who had seized the town. But already a new power had appeared at Dwin, that of Muḥammad b. Shaddād, founder of the Kurdish dynasty of the Shaddādids which was to rule over the territory between the Kūr and the Araxes. Muḥammad gained control of Dwin in about 340/951, by what means we do not know. Ibrāhīm b. al-Marzubān, acting in the name of his father who was still held prisoner, tried to drive him out of Dwin; the first attempt failed, and Muḥammad built a fortress at the gates of Dwin. A second attempt by Ibrāhīm compelled Muḥammad to flee, and a Daylamite garrison was installed in Dwin itself. But soon the townspeople recalled Muḥammad who triumphantly resisted an attack by king Ashot III the Charitable of Ani. Marzubān, however, had managed to escape from prison in 341 or 342/952 or 953-4 (for the date, see M. Canard, *Hist. de la dynastie des Ḥamdānides*, i, 533). He disposed of Daysam in Ādharbaydjān and came to attack Dwin. Muḥammad b. Shaddād, caught between Marzubān's army and the Daylamite garrison still in the town, and deserted by the inhabitants, took refuge in Vaspurakan and then in Byzantine territory where he tried in vain to enlist help to reconquer Dwin. He died in 344/955, leaving three sons, one of whom we shall see again later at Dwin.

From the time of Marzubān's reconquest, Dwin seems to have remained in the hands of the Sallārids, although it does not occur in the list of regions paying tribute to the Sallārid, given by Ibn Ḥawkal for the year 344, perhaps because it was administered directly by a deputy. Ibrāhīm b. al-Marzubān was deprived of Ādharbaydjān in about 368/979 and died four years later. It is no doubt his son Abu 'l-Haydjā', the Alphaḥ of Delmāstan in Asoghik, iii, ch. xii, whom we find still in possession of Dwin in 982-3, but shortly afterwards the town was taken by the *amir* of Goghthn, Abū Dulaf al-Shaybānī (Aputluph in Asoghik). In 377/987, Abu 'l-Haydjā' al-Rawwādī al-Kurdī, the Arabo-Kurdish *amir* of Ādharbaydjān and successor to the Sallārids, took it from him, but Abū Dulaf reconquered the town from Mamlān, successor to Abu 'l-Haydjā'. The Bagratuni king Gagik I (990-1020) overcame the *amir* of Goghthn, and no doubt took Dwin from him.

However, the sons of Muḥammad b. Shaddād after many adventures had set up an amirate at Gandja (Djanza), north-west of Bardha'a, in 360/971, the territory having been taken from the Sallārids, and they extended their rule between the Kūr and the Araxes. One of them, Faql I (375-422/985-1031), also captured Dwin and took tribute from the Armenians. The date of the capture of Dwin is without doubt

413/1022, for it was then that Faql's youngest son Abu 'l-Aswār Shāwūr became governor, after which he ruled over the whole block of Shaddādids possessions, with his residence at Gandja, from 440/1049 until 459/1067. For the relations between Abu 'l-Aswār and his Armenian neighbours, see Minorsky, *op. cit.*, 51 ff. It was Abu 'l-Aswār, *amir* of Dwin, the Ἀπλυσφάρης of the Byzantines, whom the emperor Constantine Monomachos (1042-54) engaged to attack Gagik II of Ani in order to compel him to give his kingdom to the empire, promising to allow him to have the territories he conquered from Gagik. When Gagik finally abdicated (1045), the emperor wanted Abu 'l-Aswār to restore to him the regions taken from Gagik. He sent an army against Dwin, but it was defeated. Another expedition followed in 1046-7, commanded by the eunuch Constantine and a general of Armenian origin, Kekaumenos, grandfather of the historian Kekaumenos and, according to that writer, formerly "toparch" of Dwin (for the difficulties raised by this point, see Markwart, *Südarmenien*. 562 ff.). A further expedition was dispatched against Abu 'l-Aswār in 1048 or 1049 (rather than in 1055-6, see Minorsky, 55, 59 ff., as opposed to Honigmann, *Ostgrenze*, 182). In both expeditions alike, the Byzantines failed to lay siege to Dwin. However, by this time the Turks were already invading Armenia. When, in 446/1054, Tughril Beg arrived in Ādharbaydjān and Arrān, Abu 'l-Aswār submitted to him and, in agreement with the Turks, made a raid on Ani, returning laden with booty. He died in 1067.

Dwin then passed into the hands of a branch of the Shaddādids which settled at Ani, after the capture of that town by Alp Arslān (1064) in 1072. This situation lasted until 552/1105, when a Turkish *amir* seized the town. It then fell to Tughān Arslān, lord of Bitlis and Arzan and vassal of an Artukid. As a result of the struggle between Mahmūd and Tughril, it was recovered by the Shaddādī Faqlūn III, who died in 1130, but was recaptured at that date by a son of Tughān Arslān. According to Minorsky (*op. cit.*, 131), it was at that moment that Saladin's grandfather Shādī, a Kurd born in a village near Dwin, is said to have left the country and gone to Takrit. (We know, as Ibn Khallikān relates, i, 105, that Saladin's family were natives of Dwin).

In 557/1162 the Georgians sacked the town and destroyed the mosque. But despite repeated attacks they were not able to gain possession, since the town was taken by the atabeks of Ādharbaydjān who were descended from Eldigüz (Ildegiz, vizier of Sultan Mahmūd). In 1203 Dwin was captured by the Georgians, from whom it was taken by the Kh'arizm-shāh Djalāl al-Dīn in 1225. Then came the Mongols, who destroyed the town between 1236 and 1239.

It will be seen from this sketch that, from the end of the 9th century, Dwin suffered ceaselessly from all the repercussions to the upheavals that took place in Ādharbaydjān, that all the powers which had been built up in the neighbouring countries tried to get possession of it on account of its position and commercial importance, and that it was only in the hands of the Armenians in exceptional circumstances, despite the large Armenian population which no doubt formed the majority. However, several of the Muslim overlords were related by marriage to Armenian princely families, for example, even Abu 'l-Aswār, as son-in-law of king Ashot.

The Arab geographers have left us certain descriptions of Dwin. It was, Ibn Ḥawkal tells us, a larger town than Ardabil, surrounded by walls,

inhabited by many Christians, and its cathedral mosque stood beside the church, as was the case at Hiṃṣ. Fabrics of goats-hair, called *mir'izzā*, and wool were woven there; carpets, hangings, cushions, coverlets, mattresses, etc., of what were known as "Armenian" (*armanī*) textiles, dyed vermilion with *kermes* (*kirmiz*), patterned silk materials called *buzyūn* comparable and even superior to those from the Byzantine countries. One speciality much prized in Muslim countries was the trouser-lacings (*tikka*, pl. *tikak*). All these products formed the basis of a flourishing export trade. Ibn Ḥawkal's *Epitome* boasts of the gardens, fruit, and the cultivation of cereals, rice and cotton in the locality of Dwin, the springs and flowing waters; and his account also mentions the destruction of the town by the Georgians. Al-Muḳaddasī says that Dwin is a very cold region, and speaks of its textile products, its gardens, the citadel built of stone and clay, and the markets "in the shape of a cross"; he gives the names of the gates of the town, specifies that the mosque stands high up on an eminence and that in his day the fortress was falling into ruin. According to him, the number of inhabitants, the majority of whom were Christian, was declining. He mentions the rite which was used by the Muslims, that of Abū Ḥanifa, and says that there was a convent of Ṣūfis in Dwin.

Excavations have been carried out on the site of Dwin, now occupied by villages. The results will be found in a work of K. Kafadarian, *La ville de Dwin et ses fouilles*, Erevan 1952, in Armenian with a résumé in Russian (see also BSE, xiii (1952), 467). In the upper part of the town remains have been found of the governors' palace, built after the earthquake of 893 and, below the ruins, traces of a palace of the same sort but dating from an earlier period. In the centre of the town have been found the remains of the palace of the Catholicos, built in 461 or 485, and also of a church of basilican design with a single nave, dating from the 6th century A.D. But the most important building discovered at Dwin is the cathedral whose complicated history can be retraced: originally a pagan temple with three aisles, built in the 3rd century, converted into a church at the beginning of the 4th century when an apse was added, and in the middle of the 5th century refashioned as a basilica with three aisles, and also possessing an external gallery; then, in the 7th century, with the building of lateral apses and a central cupola resting on four large pillars, it became a cruciform church with a cupola. This great church was destroyed in the earthquake of 893. Remains have also been found of dwellings, workshops for weaving, jewellery etc., cellars, warehouses, tools (ploughshares, iron shovels, etc.), gold and silver articles, pottery, china, architectural fragments decorated with sculptures of secular subjects (grape-gathering) etc. The discoveries have shown that the economic life of Dwin was active particularly from the end of the 3rd/9th century until the 5th/11th century inclusive, that is to say until the rise of the Armenian kingdom.

Bibliography: The history of Dwin is described in detail in Markwart, *Südarmenien und die Tigrisquellen*, see index and in particular 562 ff. (cf. also, by the same author, *Streifzüge*, 404-5), but the outstanding work is V. Minorsky, *Studies on Caucasian history*, London 1952, in which for the first time a study is made of the important historical source of Müneḍḍjim Baṣhī, collated with the Armenian sources: see particularly 116 ff., *Vicissitudes of Dwin*; it is upon Minorsky's work

that the present article has been based; it has been used in two studies of Ter Levondian entitled *Dvin under the Sallarids and Chronology of Dwin in the 9th and 10th centuries* published in Armenian in the *Bull. Ac. Sc. Armenian S.S.R.* of 1956 and 1957 and of which H. Berberian is now preparing a French translation. For the capture of Dwin by the Arabs, see H. Manandean, *Les invasions arabes en Arménie*, in Armenian, Fr. tr. H. Berberian in *Byzantion*, xviii (1948); the Arab historians for the dates indicated above, the chapter of Balādhurī entitled *Futūḥ Arminiyya*, ed. Cairo, 202 ff. For the description of Dwin, see Iṣṭakhṛī, 191 ff.; Ibn Ḥawkal, ed. Kramers, 337, 342-3; Muḳaddasī, 257, 379; Le Strange, 182-4. In addition to their accounts of the conquest, the Arab historians also mention Dwin in connexion with events in Armenia, revolts, etc.: see e.g. Ṭabari, iii, 1409, 1410, 1414. Details concerning Dwin will be found in Tournèize, *Hist. pol. et rel. de l'Arménie* (index s.v. Tovin); Ghazarian, *Arménien unter der arab. Herrschaft*, reprinted from *Z. für arm. Philologie*, 21 ff., 71; Thopdschian, *Die inneren Zustände von Armenien unter Aschot I*, in *MSOS*, vii/2 (1904), and *Politische und Kirchengeschichte Armeniens unter Aschot I und Sembat I*, in *MSOS*, viii/2 (1905), *passim*; J. Laurent, *L'Arménie entre Byzance et l'Islam... jusqu'en 886*, Paris 1919, index; idem, *Byzance et les Turcs Seljoucides*, Paris 1913-4, index; R. Vasmer, *Chronologie der arabischen Statthalter in Armenien (750-887)*, Vienna 1931 and *Zur Chronologie der Ġastaniden und Sallariden*, in *Islamica*, iii, 170 ff.; Vasiliev, *Byz. et les Arabes. Dynastie macédonienne*, Russian ed., 219, 230, 231; idem, *Justin the First*, Cambridge, Mass. 1950, 357-8; E. Honigsmann, *Die Ostgrenze des byz. Reiches von 363 bis 1071*, 19, 29, 158, 174, 167-7, 182; see also De Morgan, *Hist. du peuple arménien* (1919), 105, 116, 118, 123, 134, 135-6, 138, 244. References to the Armenian historians will be found in Grousset, *Histoire de l'Arménie*, Paris 1947, *passim*, and also in the works of Laurent and Minorsky given above. See also G. H. Sarkisian, *Tigranakert (Tigranocerta), Hist. of the urban communities of ancient Armenia*, Erevan 1960, in Russian, 19, 106, 135. Further to the articles of Ter Levondian cited above, see idem, *The emirate of Dvin in Armenia in the 9th-10th centuries*, (dissertation of the University of Leningrad, 1958), and *On the question of the origin of the emirate of Dvin in Armenia*, in the volume in honour of I. A. Orbeli, *Researches on the history of the culture of the peoples of the Orient*, Moscow-Leningrad 1960 (in Russian).

(M. CANARD)

DYEING [see SABBĀGH].

DŽABIĆ, ALI FEHMI, b. Mostar 1853, d. Istanbul 1918, from 1884 *mufti* in Mostar (Herzegovina). The Austro-Hungarian provincial government of Bosnia and Herzegovina re-organized Muslim religious institutions in order to keep them under its control. As early as 1886 the Muslims of Sarajevo aspired to religious autonomy, and the dissatisfaction of the Muslims in Herzegovina, under Džabić's leadership, steadily increased. Džabić sought religious autonomy at the conference of Bosnia-Herzegovina Muslim leaders in Sarajevo in 1893, but he remained in the minority. From the year 1899 onwards, the movement for the religious autonomy of the Muslims in Herzegovina, under Džabić's leadership, entered an acute phase. The movement had linked up with the struggle of the orthodox Serbs for religious autonomy. The Austro-Hungarian authorities persecuted